



folktaxonomy between *ntora*. The names used by farmers to identify sorghum landraces were significantly different between *ntora* and reflected differences of folktaxonomy. The influence of social network on crop diversity patterns *in-situ* is hence discussed.

How many seed systems are there in a Tupuri peasant community (Far-North Region, Cameroon)?

Chloé Violon, Eric Garine, Olivier Kyburz

Abstract: If scholars now admit that farmers do not draw only from their own individual seed lot to cultivate, they have often tackled the seed fluxes through a dual pattern opposing a formal seed system to a local one. However, fieldwork in two tupuri villages (Far North Cameroon) reveals a much more complex situation and we propose to highlight the complex interweaving of seed exchange networks to study the whole range of cultivated plants rather than focusing only on the main domesticate species.

We collected data of all seed exchanges in 15 households over two farming periods (around 500 transactions) and completed it with interviews about exchange norms and with direct observations.

Use of network analyzing methods enables us to determine the proprieties of seed exchange networks according to the different types of plants. Thus, we can compare the differences and similarities of the structure of these networks to, finally and discuss the main factors explaining their high number.

The kind of plant exchanged is not the only feature to explain the diversity of networks; preexisting social ties between partners as well as the cultural norms underlying exchange itself should also be considered. Far from being only farming transactions, seed exchanges reflect, strengthen and create social relations.

Sorghum, social links and genetic diversity in Northern Cameroon

Adeline Barnaud, Hélène Joly, Monique Deu, Doyle McKey, Christine Raimond, Eric Garine

Abstract: Sorghum is the Duupa 'cultural supercrop' : it is a main subject of concern for the people and the backbone of the reproduction, on a material and a symbolic way, of the community. More than forty landraces are named and recognized, and widely exchanged between all cultivators in the community. Each year, every cultivator selects panicles from his own previous crop but often mix it with exchanged seeds. Fluxes of seeds follow the lines of kinship or affinal relations, but they can also come from commercial transactions outside the community. An outstanding feature of the Duupa seed system is the institution of free access to sorghum seeds during the collective threshing work parties. Anyone attending these parties can pick a few panicles for his own seeds on the bulk of the crop to be threshed. Strong moral values underline this safety net, which makes the diversity of landraces, seeds a common property. However, these institutionalized exchanged do not account for all the gene flux and people also rely on non-institutionalized, transfers sometimes including grains for current food use rather than properly selectionized panicles. All these transfers, public as well as private, even if difficult to quantify, should be taken into account for a proper understanding of the shaping of sorghum varietal and genetic diversity.